Book Reviews

Our Encounters with Stalking (2017)

Edited by Sam Taylor, Alec Grant, and Helen Leigh-Phippard
Monmouth: PCCS Books, 212pp
£18
ISBN 9781910919248.
Reviewed by **Dr Deborah A. Lee**, Nottingham Trent University.

Our Encounters with Stalking is the latest in the PCCS Books *Our Encounters with...* edited collections – texts particularly (not exclusively) notable for valuing, appreciating and showcasing the writing of 'experts by experience', people with lived experience of the topic of each volume.

This new book, then, follows in the footsteps of *Our Encounters with Madness* (Alec Grant, Fran Biley and Hannah Walker eds; 2011), *Our Encounters with Suicide* (Alec Grant, Judith Haire, Fran Biley and Brendan Stone eds; 2013), and *Our Encounters with Self-Harm* (Charley Baker, Clare Shaw and Fran Biley eds; 2013).

All the books in the series make outstanding contributions to their respective, intertwined academic/activist fields, and to the developing project of *Our Encounters with...* yet *Our Encounters with Stalking* feels to have a particular urgency and immediacy. There is such incredible personal/political passion in its pages – an unshakeable demand for justice now.

The background and current context is thus: while it has always existed, stalking has been a criminal offence in England and Wales for five years (The Protection from Harassment Act 1997 was amended by the Protection of Freedoms Act 2012) – but victims/survivors are still being failed, with horrific consequences. In 2017, for instance, an investigation noted that a woman, Shana Grice, who had complained of stalking 'was issued a fixed penalty notice and a fine for wasting police time (p.66), and 'Michael Lane [who subsequently murdered Shana – he 'slit her throat', 'doused the floor and bed with petrol and...ignited the fire' (p.63)] was treated as the victim' (p.66).

A key message of the book is that when we hear of what has happened to Shana Grice, and many others, we are not looking at the outcomes of unavoidable, saddening mistakes by services trying their best, but a systemic problem, constantly undervaluing of people being stalked: Griffin, who works at the Suzy Lamplugh Trust, observes: '... if you were to gauge the incidence and the impact of stalking on the basis of the priority it receives in public policy, especially criminal justice policy, you could be forgiven for assuming it doesn't happen very much, or that it is merely a nuisance when it does happen' (p.28). Indeed, an anonymous contributor reports people saying to her, as a 'joke': 'Oh, so you're a celebrity now that you have your own personal stalker'. (p.191). There is a poverty of understanding, and a poverty of support.

The Family Court is revealed as a specific site for desperately unwise and unaware decisions. Taylor (p.104) talks of how, when a psychiatrist assessed her children's father, he said that: 'while he was a danger to women, children and the public in general, he did not consider him to be a physical danger to his own children'. Taylor is undoubtedly right to be 'bloody livid' (p.98).

To achieve its wide-ranging, meaningful exploration of stalking, the book expertly layers diverse voices, and many materials. Sometimes the awfulness of what is being said feels unbearably relentless – too intense, too much – but there is also

a momentum, and an urgent need to persist, which pays back in developing knowledge/understanding and empathy.

The contributors are three editors, thirteen named writers, and others who must remain anonymous for their own safety: ('many survivors will *never* feel entirely safe' [p.208, italics added]). They comprise stalking researchers, those working alongside stalking victims/survivors, people who have been or are being stalked (including a testimony from a counsellor), and family members/ friends (including those bereaved by stalking – people like Tricia Bernal, whose daughter Clare, a beauty consultant at Harvey Nichols, was killed by her ex-boyfriend as she was about to leave work). The book does not create any sort of hierarchy of experience; all voices feel valued.

Material is organised into four sections: 'setting the scene'; 'third sector experiences', 'police and the courts'; 'first person accounts'; 'conclusions and reflections' - and there are helpful 'practical advice' and 'contacts' details at the end. That the editors also share an account of their 'editorial conversations' contributes to the sensitivity of the work; for instance, they decided that there was no requirement for people to write 'a full narrative' (p.207), instead they could write 'a short piece of prose, a poem, or a 'letter to', for example, the police, an MP, their stalker, a support service they had used...' (p.207). This was appreciated by the writers.

Data cited in the book shows that 'in the UK, between 12% and 32% of women report that they have been stalked; for men, the figure is between four per cent and 17% (Weller, Hope and Sheridan, 2013)', and that '70% of stalkers are male and 80% of victims are female' (Suzy Lamplugh Trust, 2016)' (p.13). That those being failed are largely women is, importantly, highlighted as not incidental – Grant states: 'female victims of stalking are always already devalued, simply because they are women' (p.8).

One anonymous female contributor, in a particularly engaging chapter (pp.133–153), provides multiple instances of appalling responses she has received from those who should have offered her support, including: 'It's just random offences, it's not anyone stalking you...have you seen your GP?' (p.138) and 'you have to consider whatever you did to attract the stalking' (p.138). Women's anger in these sorts of circumstances, as it is in most sorts of circumstances, is pathologised: Grant observes that: "bad' victims are angry, vengeful and threatening to the status quo. They are frequently perceived to be manipulative, undeserving, motivated by resentment, and somehow 'fixated' on suffering' (pp. 4–5).

There are echoes here of how psychotherapy and psychotherapists, among other health 'professions' and 'professionals', can medicalise, diagnose, blame and shame women who have encountered abuse, rather than hear women's testimonies, and value women's words, thoughts and feelings. Grant's point that: 'suffering as a result of stalking violence deserves to be regarded as a social, political, and collective problem, rather than a psychological, subjective and individual one' (p.4) is vital; indeed, this collection can contribute to developing nuanced, political, gendered consciousness as a psychotherapist; women's inequality is everywhere - as are opportunities for challenge, if we choose to see and take them.

The chapter by a counsellor is immediately of interest for counsellors and psychotherapists; just like people reporting stalking in other contexts, the counsellor received the message: 'basically... 'you're on your own" (p.156).

The book indicates that there is more psychotherapeutic work that could be developed for stalkers. Wrixon, who works for the Suzy Lamplugh Trust, reports that: 'there is currently no intervention or treatment available for the vast majority of stalking perpetrators in the UK' (p.44). The psychological material in Chapter 1, by Short and Barnes, could offer a useful starting point for such work, as it explores the 'characteristics and categories of stalkers and stalking' (p.13), including in relation to cyberstalking. I am not sure that I agree with Grant's (p.199) argument that 'the influence of the humanistic curricula' means that psychopathology is insufficiently considered by those working in mental health; is it not possible

to hold both a meaningful understanding of the dynamics of stalking and an anti-labelling stance?

Stanley's chapter is also useful for psychotherapists, when she argues that: 'more should be done for the children and teenagers who live with a parent who is victim to stalking and abuse. I know I would have benefited from any acknowledgement or psychological support' (p.184).

A contribution to the *Our Encounters with...* series is always welcome, and this new volume is superb – a direct challenge to victim-blaming and a call to action, with topical connections being made to emerging understandings, legal and otherwise, of coercive control. It is highly recommended reading for anyone engaging in academic, activist, and/or psychotherapeutic work, and scholarly self-development/CPD; as well as being vital for the training of those working in the criminal justice system. Other texts which might also be read alongside this one are Robert Fine's (1997) *Being Stalked*, and James Lasdun's (2013) *Give me everything you have: On being stalked*.

Detective Chief Inspector Richard Bates' observation in Chapter 6 is a pertinent point upon which to end: '...we have to be sure we are really listening to the victim, because, if something seems innocuous but the victim is clearly distressed and anxious about it, we've got to be asking ourselves why that is. What is it about these circumstances that has caused the victim to perceive them in that way? And, until we're doing that consistently, that for me is where we risk missing opportunities to identify stalking.' (p.71) S

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Out of the Wreckage: A New Politics for an Age of Crisis

By George Monbiot
2017, Verso, London, 224pp
£9.99 (paperback)
ISBN 978-1-78663-288-3.
Reviewed by **Jamie Makin**

In his latest book, George Monbiot outlines the need for a new grand political narrative that challenges the prevailing self-harming, neoliberal ideology of our times. According to Monbiot, we look for consistent narrative rather than consistent fact to inform our political decisions. We cannot expect the public to change their minds based on statistics alone. He argues that the dominant market led story of our age needs to be replaced by a new account; in short the only thing that can replace a story is a story.

Monbiot has been campaigning and writing for over 30 years, including his weekly column for the *Guardian*. His latest book *Out of the wreckage: A new politics for an age of crisis*, is a call to arms against some of the largest challenges facing us as a species. This is not a work full of equivocation and slow-and-steady pragmatism but rather of

grand and vertiginous changes to the way humanity relates to itself and the natural world.

Out of the wreckage outlines a new approach to politics that will lead to a more representative, fairer and ecologically minded society. Monbiot's proposals range from relatively minor changes in UK politics, for example, introducing the alternative transferable vote, to dismantling national and international governments and replacing them with smaller, regionally focused administrations. Monbiot considers the scale of the problems currently facing mankind to be so dire that, 'vastly ambitious, of course, is what we need to be' (p.162). His writing style is straightforward and persuasive, supported by well-structured, clear short chapters taking us chronologically through the causes of our current problems towards their possible solutions.

Monbiot argues that politics in the West, since the end of the Second World War, has consisted of a pendulum swaying from neoliberal capitalism to Keynesian state-lead socialism and back again. This decades-long transition from one to the other has been caused by the public perception that we have no true alternative. Monbiot's description of this problem reminded me of being in therapy sessions with clients who are stuck repeating unsatisfying and destructive patterns of behaviour because the possibility of change seems impossible, or had simply not occurred to them at all.

The author believes that one of the major aspects missing from modern politics is new ideas. I have heard this complaint from politicians before; however, Monbiot attempts to place some new thinking into the public forum, and by doing so he takes on the risk of being ridiculed for some of the changes he suggests by many who champion a more competition based view of humanity.

Of special interest for those of us that work with people in psychological distress are Monbiot's chapters on social isolation and loneliness. He argues, convincingly in my view, that the levels of anxiety and depression in our society are the consequence of living in a society that prioritises competition, individualism and economic growth. We are being fed a narrative that humans are inherently selfish and that only minimal levels of cooperation are possible or even desirable. This engenders an environment where humanity is atomised and suspicious to such a degree that we become vulnerable to manipulation by elites. We see ourselves only as workers and consumers; ultimately we reach a stage where distrust and fear is so prevalent that cooperation and community are all but impossible. Cooperation and community, however, are the aspects of humanity that Monbiot places at the forefront to effect a way out of our current troubles. He writes,

> We interpret the world through our attachments, rather than through reasoned observation. We attach ourselves to stories and to social groups, and take the positions that seem to align with these attachments. In no aspect of our lives do we behave like the calculating machines – using cold reason to interpret and promote our self-interest – of economic mythology (p.85).

It is when Monbiot discusses the environment that his anger and frustration are most evident. He details the numerous ways in which the needs of the economy and growth conquer those of the natural world, with commitments to ecological protection often an afterthought in political discourses that are quickly forgotten. This issue is not simply another stick to beat neoliberalism with however; he argues that Keynesianism is just as guilty of sacrificing the planet for economic stability and that, if we are to survive as a species, we need to find a way in which we work with nature, in contrast to seeing it as a bottomless resource or consigning environmental catastrophe as a problem that future generations will have to deal with. The way Monbiot lists the negligent ways humanity now responds to environmental issues reminded me of the capacity the human psyche has to deny or distort the truth of a situation that we cannot bring ourselves to recognise. Refreshingly, Monbiot concedes that bombarding the public with statistics or downright scaring them into environmental action simply does not work. More subtle and emotional discussions must be made. As a person-centred therapist who has struggled against the objective and directional tide that is currently drowning my profession, this

was a welcome addition.

Most of the solutions that Monbiot offers are not new: this book is more a work of synthesis than anything else; at times this felt an awkward fit with Monbiot's argument for radical new narratives in politics. Community land tax, social wealth funds, participatory budgeting and universal basic income are mentioned, along with campaigning and grassroots strategies that have worked for Momentum in the UK and (nearly) worked for Sanders in the US. Ultimately Monbiot places most of his hope for the future in reinvigorating hands-on and engaged democracy:

> Through restoring community, reviewing civic life and claiming our place in the world, we build a society in which our extraordinary nature – our altruism, empathy and deep connection – is released (p.186).

I doubt many of us who follow humanistic principles could argue with these sentiments but I cannot be the only person whose patience is tested by the idea that empathy alone is some kind of panacea for our current ills. Monbiot also seems to see empathy as something that can simply be switched on despite the emotional effort this way of looking at the world requires. This may seem fanciful, especially to those of us who have spent years strengthening our own empathic skills and are continuing to do so.

Monbiot's solutions to the problems he outlines manage to be simultaneously specific and frustratingly vague; on the one hand highlighting particular laws that need to be changed, whilst expecting greater public engagement to solve numerous problems somewhat spontaneously. Perhaps it is foolish to expect far-ranging answers from such a short work. Monbiot seems to hope this will be a starting point to a movement that will take root in the real world. However, although Monbiot did not manage to completely convince me of all of his ideas, *Out of the wreckage* left me cautiously hopeful for the future. The book reflects the predicament and need of many in the UK, and the wider world, for a change in society that has been necessary for some time. In therapeutic terms, I would say that the incongruence between the way many of us live our lives and how we wish to live them has been noted, and that many are now anxious and depressed as a result. Does this mean the unthinkable is soon to happen and radical change is on its way?

For the follower of Humanistic Psychology, *Out of the wreckage* is at once encouraging whilst asking uncomfortable questions of the assumptions at the centre of our approach. The environment and our place within it have been implicit in our thinking from at least Maslow (1943) and his hierarchy of needs. The importance of a fluid flexibility towards life championed by many in the field, rather than an ossified stiffness, also links in with Monbiot's plea for change. Conversely, Monbiot's criticism of our society prioritising the individual over the collective could also be levelled at therapy generally and humanistic approaches to it specifically. Examples could include the onus of change being placed squarely upon the client in therapy without reference to societal challenges, or that many approaches to therapy, including humanistic ones, were the products of theorists influenced greatly by individualistic ideology. Although psychotherapy is never mentioned by Monbiot directly, it could be .argued that he would think of counselling as adding to the problems in our society rather than it being used as a solution.

If humans need stories to help us live with each other, it is reassuring to think that people like Monbiot are getting theirs heard. If those like him do not try to do so, others with darker tales to tell will not hold back from getting their horror stories across in their place. If the political developments of the last few years are any guide, with the rise of nationalism throughout the world and its attendant refusal of cooperation, those of us with more hopeful narratives for humanity have a lot of work still to do.

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How to Understand Your Gender: A Practical Guide for Exploring Who You Are

by Alex Iantaffi and Meg-John Barker
2017, Jessica Kingsley Publishers, London, 288pp (paperback)
ISBN 978-1-78592-746-1.
Reviewed by **Robert Holman**

Labels are for bottles, not for people, or so runs a recent marketing campaign by a leading drinks manufacturer. The message of this seems clear: let's stop boxing ourselves in with words, let's unleash our many and various sexualities (and let's buy more vodka). But is it so clear? Are labels the problem? Can we escape words? Can sexuality blossom outside of language? Is this what people, along the LGBTQ (not to mention cis) spectrum, are trying to do?

This question of words and labels is very much alive in *How to understand your gender* by Alex Iantaffi and Meg-John Barker, both therapists, academics and activists. In 2017, Barker also co-wrote (with Justin Hancock) the marvellously entitled *Enjoy sex (how, when and if you want to): A practical and inclusive guide* and it feels apt that *How to understand your gender* sits somewhere between manifesto, treatise and self-help manual.

Perhaps aware of queer theory's obscure reputation, Iantaffi and Barker emphasise the practical. Each chapter begins with a mindfulness exercise, before launching into activities, reflection points, and most of all, *questions.* 'One important thing to say upfront', declare the authors early in the Introduction, 'is that in this book we're not saying that some ways of living our genders are better than others' (p.24). This is somewhat disingenuous as they bluntly state that 'rigid gender stereotypes are bad for men, they're bad for women' (p. 79), however their concern is that fixed binary notions of gender erase and exclude those who do not fit into them.

Using the subjects' own words, they explore experiences of how gender (and not just binary gender) persistently fails to fit the subject, for example; the male nurse who is thoughtlessly assumed to be a doctor; a woman's anger at the glass ceiling in her workplace; the parents bringing up their child as gender neutral; the many people suffering deeply at the wrongness of their sex assignation at birth; the woman for whom racial and gender identity provides affirmation, belonging, and power; the person who is fed up with the politics of the trans community and just wants to know where to go for a swim and how to talk to their son.

And since the authors will be asking us, the readers, a whole lot of questions about the ways we live our genders, they also begin by telling us something about themselves. Both are trans-identified: Iantaffi is trans masculine ('people thought I was a girl when I was born, and I identify as being somewhere in the masculine territory of gender' (p.22)) and Barker is non-binary/genderqueer. I loved their description of gender as 'an ongoing journey' (p.23) rather than a fixed destination.

So what kind of cartography does this book provide to help us navigate this ongoing journey?

Our first map, presented in Chapter 1, is linguistic. Iantaffi and Barker explore the words which describe gender, including the word 'gender' itself (a close cousin of the word 'genre'). A common critique of theories which deconstruct gender and sexuality is that they become elaborate word games and the inexperienced gender wanderer may quickly find themselves baffled by an extraordinary vocabulary.

Great care is therefore taken by Barker and Iantaffi to define accurately 'intersex,' 'trans,' 'cis,' 'non-binary' or 'NB' (or even 'enby'!), 'genderqueer,' '*agender*,' 'bigender,' 'third-gender,' 'pangender'. Each word describes a different experience or history and each word tries to get a little nearer to the thing it is signifying. 'Agender,' incidentally, is the word that a person for whom all gender labels fall short – although one person also says that 'even the label agender doesn't fit me' (p.163).

Doesn't this get to the heart of the matter? No matter how sophisticated and diverse our dictionaries, words will always miss their target, since they always define the universal rather than the particular. Barker and Iantaffi write:

> Given that everyone's biological make-up, psychological experiences, and social context connect up in unique and complex ways, our gender really is something like a snowflake: no two of us are quite the same (p.46).

This passage, appearing in the midst of a discussion about language, is both fascinating and ambiguous. Like the snowflake, my gender experience is a unique construction. But each snowflake does not have a different name; we call each of these exceptional structures by the same word: 'snowflake'.

So, why the need for so many different words to describe gender? Then again, it is well known that people who dwell in snowy environments have many more words for snow. Our experience of the world shapes our language and our language shapes our encounters with the world. Language both describes and creates. Perhaps as we dwell in more gendered environments, we will need a richer vocabulary, or perhaps a person who has fifty words for sex will have a richer experience of sex.

Chapters 3 and 4 – the centerpieces of the book – provide historical, cultural and personal compasses for our journey. They ask each of us to think deeply about how the gender we were given at birth has shaped us, how it developed as we got older, which bits stayed fixed and which bits changed, how we feel about it now and how it intersects with other aspects of our being, where on the spectrums we might fit – not just the old masculine/feminine or gay/straight spectrums – but those of soft/hard, passive/active, femme/butch.

Chapter 5 gets really practical raising questions such as, how might you wear your identity? What impact does your gender have on your appearance, your clothes, your body? What might you call your gender? How would you like others to address you? And what pronouns will you use? (One of the most remarkable things about the often fierce contemporary debate about sex and gender is how much emphasis is given to this previously innocuous grammatical sub-category.)

Finally, in Chapter 7, Iantaffi and Barker offer us some of their gender pioneers and warriors: Luce Irigaray, Audre Lorde, bell hooks, Kate Bornstein, Pema Chödrön – all beacons to guide us down new, unexplored paths.

A word about the tone of the book. Continuing with the analogy of the journey with Barker and Iantaffi as our guides and this book as our manual, occasionally their care to alert us to any obstacles which might trip us up and their diligence in making sure we are comfortable, wearing suitable clothing, replete with fresh water and Kendal mint cake etc., robbed me slightly of the thrill of discovery. An example, from page 45:

> Now that we've defined the terms *gender, sex* and *sexuality* a bit more, how would you describe your own sex, gender and sexuality? You can write about it here or use a notebook if you prefer (p.45).

That **or use a notebook if you prefer** feels overprotective and at times my feeling of safety comes at the expense of the excitement and wonder that I might feel in more imprudent hands. But there is no doubt that sex, gender and sexuality are dangerous things, liable to slip from our fingers or spin out of control if we don't pin them down.

Perhaps my frustration is petty. I certainly admire Barker and Iantaffi for being such responsible Sherpas; readers who feel wary, vulnerable and/or isolated in this wild terrain will feel a little safer, a little less alone, reading this book. That is surely a good thing. And for those who want a more daredevil ride, the authors recommend zines, blogs, and art resources galore at the back of the book.

A great strength of this book is that its authors recognise the mutual impact of the historical and the personal. They provide a rich account of how gender is described, proscribed and promoted at different times and places. In case we think binary definitions are natural or timeless, we are reminded of the Galli, Roman priestesses who are born male but present themselves as feminine; of the hijra of India, the bissu, calalai and calabai of the Bugi people in Indonesia (where five distinct genders are recognised), Toms and Dees in Thailand; and the fact that in the early 20th century in the UK and US, pink was for boys and blue was for girls. None of this stuff is set in stone, they argue, all of it can be subverted and moulded by individual and social

forces.

Which might lead us to ask, what is it about our society now that has enabled us to open up this debate? What in 2019 allows us to do away with dualisms and binaries? Is it a coincidence that at the same time Jordan Peterson has shot to fame by asking very different questions, championing gender identities which are the polar opposite to those championed in this book? Is there a clue in that advertising slogan – are conversations about gender and sex, hinging as they do on *enjoyment,* particularly amenable to late capitalism?

So many questions. Perhaps *that's* what it is to be a gendered subject: to ask questions, to seek the words that do justice to complex, ineffable feelings. If that's the case, this book is a deeply democratic encouragement to all of us to ask such questions. S

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Classic Morita Therapy: Consciousness, Zen, Justice and Trauma

By Peg LeVine
London and New York: Routledge, 2017, 158 pp
£30.99 (paperback)
ISBN: 978-0415790512.
Reviewed by **Charles Gordon-Graham**

In 2016, I attended a fascinating seminar about Shōma Morita, about whom I had no prior knowledge. Peg LeVine was the presenter and she gave a comprehensive and heart-felt account of Morita's approach to therapy that is little known in the West. LeVine had already edited Morita's own book *Morita therapy and the true nature of anxiety-based disorders: Shinkeishitsu* (1998), which is also very well worth reading. LeVine has trained in the original (classic) form of Morita therapy through direct students of Morita himself and her new book *Classic Morita therapy: Consciousness, Zen, justice and trauma* (2017) is an extremely comprehensive and well documented account of this approach to therapy (not just psychotherapy) that was developed and pioneered by Shōma Morita in Japan in the early 20th century.

LeVine begins with how she came to discover Morita therapy, thus bringing herself into the book in a way that makes it real – something that as well as Carl Rogers, I find Jungian writers and Psychosynthesis therapist Piero Ferrucci do. As the author notes, Morita was aware of developments in Western psychology, such as the work of William James and Morita's contemporary Freud; however, he developed his own approach that was influenced by Zen Buddhism and Shinto, both with their emphasis upon relationship with Nature, whilst also having parallels with existentialism. LeVine makes the bold – but perhaps justifiable claim – that the approach developed by Morita is in fact the first Eco-therapy, because of the contact with Nature

and the role of working outdoors.

The book explains Morita's principle of dealing with symptoms (e.g. anxiety) by a combination of rest, activity, contact with the body and Nature. The idea is to be with the emotions and bring together intellect and action, not to avoid painful emotions or to rationalise them away. One of Morita's key ideas explained in the book is that of *peripheral consciousness*, which is a kind of consciousness that extends beyond the individual self towards and through Nature. Although it may at first sight appear to resemble Jung's collective unconscious, it is distinctly cosmo-centric and LeVine's discussion notes that this kind of consciousness is recognised as typical in indigenous cultures.

A clear account is given of the four stages of classic Morita therapy, from complete rest through light work, heavier work and re-engagement with society, always emphasising the residential character of the approach. LeVine provides a historical account of the development of Morita therapy and the interest of some Western therapists in this approach, in particular Karen Horney, but also Erich Fromm and Fritz Perls (who even underwent Morita therapy for a few days to help him give up smoking, although he left after a short time!). The further development of Morita therapy in the West, particularly in out-patient adaptations, are also considered and critiqued. LeVine notes that as far as she knows, she is the only westerner working as a Morita therapist in the classic way (i.e. residential with the four stages).

There is a chapter on treating cruelty-based trauma in which LeVine draws from her experience of working with trauma survivors, including those from the horrific events that happened in Cambodia in the 1970s; she provides a comprehensive account of her application of Morita therapy to cases of trauma, exploring dissociation and ways of working with imagination. She gives one particularly interesting case study of a former UN peacekeeper who had served in Sudan, and how his therapy progressed.

The book includes a number of black and white photographs including pictures of Morita, his home, his assistant and two disciples, Karen Horney and examples that illustrate the four-stage process of the therapy. LeVine also provides a useful glossary of Japanese terms used in Morita and Zen Buddhism. It is worth bearing in mind that the diagnostic categories that Morita used differ to some extent from those generally in the West, which may be in part due to sociocultural differences in Japan (such as a different understanding of self), in part due to different semantic categories and in part due to different phenomena (notwithstanding the changes in diagnostic categories in the West, such as those used in different editions of the DSM).

This is an excellent account of Morita therapy, comprehensive in elucidating the guiding principles and practice of this approach, outlining its historical development, relationship with Zen Buddhism and parallels with existentialism, and its application in working with trauma survivors. Throughout the book – as in the seminar where I met the author – I could sense LeVine's heart is totally in this revolutionary approach to therapy. It is laid out in very manageable chunks to read. One or two points could have been expanded on to further clarify, such as the challenge that Morita faced in working under the Meiji regime, but this is a very minor quibble. Overall, I find Peg LeVine's book on classic Morita therapy a comprehensive, engaging and heartfelt overview of the work of a pioneering therapist who should be much better known.

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